CATHOLIC · ACTION ·

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N. C. W. C.—THE SOCIAL ACTION FIELD

REV. R. A. McGOWAN

THE CROSS AND CATHOLIC ACTION

LABOR INSTITUTE

RETURN OF RELIGION TO THE SCHOOLS

THE PARISH AND SOCIAL JUSTICE

CATHOLIC PLANNING IN THE COMMUNITY

LONDON MEETING OF THE U.N.O.

Our Common Catholic Interests:

Right of the Church to State
Catholic Position at All Times

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, *monthly publication,* N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 7,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors two weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic Organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

Monthly Publication of the

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXVIII, No. 4 APRIL, 1946

OUR COMMON CATHOLIC INTERESTS

Right of the Church to State Catholic Position at All Times

THE MISSION of the pastor "includes the entire circle of religious and moral duties of his people" and in fulfillment of this mission he may be obliged "to give, under this religious aspect, counsel and instruction also regarding public duties." . . . "The Catholic Church will never allow herself to be shut up within the four walls of the church. The separation between religion and life, between the Church and the world is contrary to the Christian and Catholic idea."

The foregoing statements are the expression of Pope Pius XII as he addressed some 700 pastors and Lenten preachers of Rome in his annual meeting with them. Of equal interest is the subject of his address to Catholic priests elsewhere in the world, and to the Catholic laity everywhere, for his subject is of the very essence of thought and action in civic life.

The Church does not care "to be involved in any way in merely political questions," the Pope said. "In these she allows Catholics, as such, full liberty of opinion and action."

Speaking of the rights and duties of priests in questions concerning public life, the Holy Father said:

"It is the right and, at the same time, the essential duty of the Church to instruct the faithful by word and by writing, from the pulpit and in all the other normal ways, on everything which concerns faith and morals. . . .

"The exercise of the right to vote is an act of grave responsibility, at least when there is the question involved of electing those whose office it will be to give the country its constitution and its laws. . . . It, therefore, falls to the Church to explain to the faithful their moral duties which derive from their right to vote. . . .

"The Catholic priest cannot simply be placed on a level with public officials or others possessing public authority, be it civil or military. The latter are employes or representatives of the State on which, under Divine law, they depend and for which they exercise their duties on behalf of the legitimate interests of the State. The State, therefore, can enact dispositions pertinent to their conduct, not excluding political questions.

"The priest, on the contrary, is a minister of the Church and he has a mission which includes, as we have already indicated, the entire circle of religious and moral duties of his people. In the fulfillment of this mission the priest can therefore be obliged to give, under this religious aspect, counsel and instruction also regarding public duties. Now it is evident that possible abuses of that mission cannot of themselves be left to the judgment of civil authorities, for thus the pastors would be exposed to obstacles and injuries which might be provoked by groups not well disposed toward the Church under the easy pretext of wishing to separate the clergy from politics."

"Let it not be forgotten," the Holy Father reminded, "that it was precisely under this pretext of wishing to combat so-called 'political Catholicism' that national socialism—which, in reality, desired nothing else than to destroy the Church—set against the Church all that machinery of persecution, vexation and police espionage, against which churchmen, whose heroism is today admired by all the world, had to defend themselves and which they had to fight courageously from the pulpit, too."

The object of preaching on matters of Faith, the Pope said, is to make known "the Catholic doctrine, its revelation with all the truths it contains, with all the foundations and elements it presupposes, with all the consequences it carries for the moral conduct of man in domestic, social, public, even political life.

"Religion and morality in their tight union compose an indivisible whole. The moral order and God's commandments have a force equally for all fields of human activity, without any exception. As far as the fields stretch, so far extends the mission of the Church, and also the teachings, warnings and the counsels of the priest to the Faithful confided to his care. . . ."

The Pontiff commended daily, personal, pastoral activity as the foundation of the eternal vitality of the Church, which is helping in the restoration of human society by forming the "complete man" and prompting him to observe God's law in the natural and supernatural order.

Salvation is the primary end of spiritual education, the Pope said, but such education also assures dignity, order, happiness and peace to human society.

The Holy Father insisted on the necessity of preaching on matters of Faith because of the profound ignorance on things religious, because of the many gross errors and misunderstandings about the most fundamental truths of Faith among the simple as well as among "those wanting to be called intellectuals."

In conclusion, the Holy Father exhorted the Lenten preachers and pastors to preach the Gospel with frankness and liberty as ambassadors of Christ, and imparted the Apostolic blessing.

Course on Preparation for Christian Marriage

WITH THE approval of the Bishops of Canada, the Catholic Centre, Extension Department of the University of Ottawa, has prepared a correspondence course of 15 lessons known as "Marriage Preparation Service."

The basis of the course is an experiment made by the Jocists, members of the Young Catholic Workers, to put into practice the instructions of Pope Pius XI in his Encyclical, *Casti Connubii.*

In the preparation of the course the priests of the University have had the help of Catholic authorities in the fields of medicine, economics and law. The work has been undertaken to offset the rising tide of divorces and marriage infidelities. Rev. Andrew Guay, O.M.I., director of this extension work, expects soon to be able to send a complete outline of services to each parish priest in Canada and the United States.

The course is already available in French, and is being followed by more than 1,100 persons in Canada, the United States and the West Indies. In addition 1,500 priests have called for a complete list of lessons. The lessons are also now available in English and many requests for the course in this language have been received.

Father Guay believes that this particular correspondence course is unique in the Catholic world. There have been studies prepared for one or another of the various phases of preparation for a successful marriage, but the Catholic Centre course is believed to be the only one giving instructions on all phases of marriage and the problems which face an engaged or newly-wed couple from the standpoint of religion, health, hygiene, law and economics.

An indication of how complete the correspondence course is can be noted from the subject matter of each lesson: (1) Present situation with regard to marriage; (2) The ideal husband, the ideal wife; (3) Love and happiness in marriage; (4) Courtship and engagement; (5) Masculine and feminine psychology; (6) Economic preparation, the trousseau, the budget, insurance; (7) The spirituality of marriage; (8) Civil law concerning marriage; (9) Canon law concerning marriage; (10) The marriage ceremony; (11) Masculine and feminine anatomy and physiology; (12) Relations between husband and wife, pregnancy, birth, nursing; (13) Hygiene, venereal diseases; (14) What is allowed and what is forbidden in marriage; (15) The first months of marriage, physical, intellectual, moral adaptation, the child.

Special precautions are taken that these studies do not fall into merely idle, curious hands. The complete course will be sent only to those who are engaged or who intend to marry within a year. Young married couples also are eligible. Others, seventeen years or over, are eligible to take the first eight lessons upon submitting birth certificates. Applications for the course must be signed by one's parish priest. The fee for the full course is five dollars.

THE CROSS AND CATHOLIC ACTION

REV. CHARLES A. HART

IT SEEMS hardly necessary to observe that the Catholic Actionist must think with the Church in whose behalf he is authorized to act. We must be of the mind of Christ, was a constant Pauline injunction. But the Church is Christ's Mystical Body living in the world today and doing just what Christ did in His earthly body. The Catholic Actionist must surrender his will to that of the Church insofar as he is engaged in Catholic Action; which is not his own business but the business of Jesus Christ in His Church. Hence it is not surprising that with the growth of Catholic Action there should arise a very remarkable interest in the liturgy of the Church in which the supernatural life is effected. A liturgical movement goes *pari passu* with Catholic Action. As April arrives, then, with the Lenten season well on its way and approaching its climax in the Holy Week of the Crucifixion and Resurrection, the sound Actionist is fortifying himself with the Church he is serving, in the Lenten spirit of self-denial and renunciation. In the Church it is the special season of sacrifice. And sacrifice, at its core, is always the setting aside or offering of something considered our own to acknowledge to God that nothing is really our own. The offered victim symbolizes this renunciation. Jesus Christ offered what was considered His own life to signify to His Heavenly Father that it was not His own but belonged to the Father. It was the supreme act of sacrifice because the Actor, the Priest, was the Second Person of the Trinity and the act takes on its significance, as always, from the actor.

From these mysterious truths flow the significance of the sacrificial cross for every Catholic Actionist who is living the life of Jesus Christ through the Church's liturgical year. Crosses are essentially the means of detaching the Actionist from the world he wrongly considers his own equally with his life itself. He is in the constant need of breaking these attachments which have come to wear an air of being something like ends in themselves rather than means. Only by a process of detachment can they be viewed in their right perspective and thus be put back into their right places. The Actionist in the course of his apostolic work often meets the grossest indifference, even in those very spheres where he would quite rightly expect support and encouragement. He meets rebuffs from those he seeks to enlist in this work. He meets carping, petty criticism, belittlement of his motives, even when they are of the highest; ridicule of his zeal, little fruit, as far as he can see, from much labor. Even more, he may not be permitted, in God's Providence, to see any of the fruit from the seeds he has sown. He may not ask to see the distant scene; one step is all that is permitted. These are some of his crosses which he must seize even gladly lest he come to think of his work as an end in itself instead of a means to an end, his own salvation and that of those for whom he labors. Thus does he turn the cross of apparent defeat into an instrument of victory. Hence he needs his crosses very much to bring him constantly back to the essentially supernatural character of his work. In this area of action he is never in this life quite at home. He must deliberately resist the constant tendency to naturalize the supernatural.

Thus, in the Lenten season is the Actionist entering into the climax of the life of Christ and carrying through the year the greatest message for which Christ was born into the world. It is recorded of Our Savior that at the very height of His public ministry He set His face firmly towards Jerusalem, His Passion and Calvary. He permitted Peter, James and John to see the glory of the Transfiguration that in the dark hours before their own martyrdom they might be buoyed up by the ravishing beauty of the goal towards which they were striving. All Actionists have these times of evident success amidst the defeats. But it was the Cross that was and is Christ's greatest message. "If I be lifted up I shall draw all men to Me!"—a strange yet mysteriously true prophecy. Even Christ's own work for the sanctification of the world is not exempt. The action of Christ's own public ministry of three crowded years of tremendous labor apparently has little fruit as only three human beings stood at the foot of the Cross of Christ! But in God's own time comes the triumph of failure. This the Catholic Actionist can never afford to forget.

N.C.W.C.—

Rev. R. A. McGowan

THE SOCIAL ACTION FIELD

A THOUGHTFUL Catholic of considerable prominence said to me recently that it must be hard to think of long-range Catholic social action at a time when atomic energy, fantastically released, may soon blow nearly all of us to bits. Of course it is; and it is hard likewise to think of even short-time social action against the wars, broken families, hatreds, and economic and and social injustices which disgrace our time. But evasion of the duty of going on with the work—including the prevention of war now that all wars threaten to be total wars—is unthinkable on any rational and Christian grounds.

For that matter it has been hard during the whole twenty-six years of the life of the Social Action Department for many to think of either a deep or a mild change in the anarchy and wrong of the nations and the world. In the Twenties the United States relapsed into the fatal conviction that economic progress and welfare are automatic, and that sound family life is of secondary importance and that the United States should do little or nothing to keep the peace of the world. The Twenties closed with the tragic year of 1929 just as the Thirties, more disturbed, but not disurbed or forthright enough, ended with the tragic year of '39. And now mid-way in the Forties the gathering terror is deep, and a sense of calamity—of wars and revolutions, of the starvation of millions, of weakening family ties, of conflict and depressions, of atomic world-wide wars—impends in spite of all that is attempted or done.

Ever since the Social Action Department of the National Catholic Welfare Conference began in February 1920, the work has been uphill. Probably, it was more so before than even now. For the quarter of a century of work is now bearing its fruits, and more priests and people know the unqualified importance of Catholic social action, are better motivated than ever and grasp with firmer hands the elements of Catholic social thought. We may not have run fast enough to stand still but we are running faster now. We need to.

The National Catholic Welfare Conference Social Action Department is primarily a service department for Catholic lay organizations, the press, schools, priests and brothers and sisters and for the laity generally. It presents its service also to non-Catholics as they wish to receive it. Its fields of work, although the fields are unevenly cultivated, are industrial relations, international peace, family life, social welfare, and rural life. Because of shortage of staff and the existence of other Catholic organizations in certain fields, most of the time in Department headquarters has been spent on industrial relations, international peace, family life and social welfare, but some work has been done on the other subjects and contacts have been kept with the National Conference of Catholic Charities and the National Catholic Rural Life Conference, the latter of which began in the Department.

The types of work are many. Basic is the time-taking work of keeping in touch with those facts, movements, proposals and persons of our changing and confused generation that bear on the Department. Basic, too, is a knowledge of Catholic social teaching. Thereafter comes the preparation of written material and the response to requests for information and advice. This service is available not only to the National Council of Catholic Women and the National Council of Catholic Men and the Youth Department of the National Catholic Welfare Conference but to all who ask.

Probably worthy of special emphasis in the presentation of this service to Catholic organizations, the press and the people are these: The special help given to the National Council of Catholic Women Committees, to the National Catholic Welfare Conference Youth Department and to the National Council of Catholic Men on family life, industrial relations and international peace. The three "columns" a week furnished to the Catholic papers through the National Catholic Welfare Conference News Service. The provision of Industrial Conferences to various parts of the country and the huge Social Action Conferences which the war interrupted. The reports of the Committees of the Catholic Association for International Peace, which is auxiliary to the Department. The special help given through a monthly bulletin sent to some fifteen hundred priests over the country on Catholic social teaching in industrial relations; and the additional help given to Labor Schools and the Priests Social Action Schools, which latter the Department inaugurated. The National Catholic Family Life Conferences. The annual Institutes on Industry held jointly with the

ocial Action Committee of the National Council f Catholic Women. The help given to students. Some of these types of service are themselves ays of being better prepared to give further serv-e and of calling on others to give their service, oo. For example, the Catholic Conference on In-ustrial Problems is a way for the Department o extend the knowledge of Catholic social teach-ng on industrial life and to help prepare priests nd people to act on it in industry; and it has done reat work in this respect. But the Industrial Con-erences also help the Department to keep in touch ith American industrial life and organization in s many aspects. And it is distinctly a way through hich great numbers of Catholics equipped in atholic social teaching have done their part to ake it known in their communities.

For example, further, the Catholic Association or International Peace brings together almost all he leading Catholic experts on this work for utonomous joint consideration and report on the emedies and cure for the tragedy of war.

For example further, it does much the same ork for family life through the Family Life Con-erence.

A similar work was done by the two Seminars ealing with the problems of the Spanish-speaking f the South, wherein the chief lay and clerical xperts on this subject came together for con-ideration of the tragedy and the remedies for the ragedy of these brothers of ours in the Faith and n our country. An outgrowth in part of these eminars is the new office of the special Bishops' ommittee for the Spanish Speaking which em-races the four western and southwestern arch-ioceses where most of them live.

Another similar type of work is the recently in-ugurated meetings of Catholic Negro and white eaders in the fields of social action.

And still another is the two Inter-American atholic Seminars on Social Studies, one held in 942 in Washington and another in 1946 in Ha-ana, the latter held under the auspices also of uban Catholic Action.

Still another is that a great many private meet-ngs have been held with the chief business, labor, rmer and consumer organizations of the country oth separately and jointly.

It is not out of place either to speak of the direct elations with non-Catholic religious organizations oing the same work. There has been no formal elationship but the Department has worked with orresponding sections of the Federal Council of hurches, the Synagogue Council of America, the entral Conference of American Rabbis, and the hurch Peace Union. The work has been done in rivate conferences, public conferences and is-uance of joint statements and separate issuance of identical statements. It has been done on industrial relations and the conditions of world peace.

Occasionally but infrequently the Department makes formal recommendations to the Government, e.g., recently, recommending to Congress the passage of the Wages-Hours Amendments and the Full Employment Bill; and recommending to the Secretary of Labor and the head of the Labor-Management Conference to establish, without a new law, fact-finding early in major industrial dispute which threaten to end in great and damaging strikes.

The Department has been a good deal of a pioneer but its primary work remains that of being of service to Catholic organizations, schools and priests so that they can do their part in making America really a Christian civilization in its social relationships at home and abroad.

The bases of the work are the great Encyclicals and pronouncements of the Popes who have been trying to lead the world out of its confusion and devastation, physical and spiritual, and the great statements of our own Bishops in applying Catholic social teaching to America and American relations with the world.

Very briefly the standards used in its work are these : 1. Base everything on a code of morals that strengthens the individual, and therefore opposes Totalitarianism in anything, and one that strengthens the social nature of people and therefore opposes personal irresponsibility in anything. 2. Develop what this code means in the facts of our life. 3. Point out what it is that people and organizations, especially organizations—the family, unions, business associations, farmers' organizations, domestic government, and international government—can do to put as much morality as possible into practice in the day-by-day problems that these limping organizations and confused people meet. 4. Point out what these can do to work together now for a new social order that will put into practice all the laws of morality in social relations —in family life, in organized and inter-organized industries and professions, in government, and in world organization. 5. Describe the religious decay of the recent centuries and their subordination of religion to mere technical knowledge, and show how religious revival, especially Christian revival and, superlatively, Catholic determination under God to make civilization Christian is the essential condition of the right use of all the technical knowledge about atoms and gases, electrical power and radar, agricultural and industrial efficiency, gadgets and airplanes and all the wonder of scientific development.

The emphasis all along has been not on attacking present-day evils but on the positive program of the Church and on right things done or proposed.

REBUILDING FOR CHRIST

N.C.W.C. Forum Series
1945–1946

ARTICLE VI: THE PARISH WORKS FOR SOCIAL JUSTICE

This series of articles on Catholic Action and social problems and activities, offered by the N.C.W.C. Study Club Committee, has been prepared for general use, but with lay leaders especially in mind.

Use these articles:

For your own information
As texts for discussion clubs, forums, round tables, radio talks
As aids for organization programs
For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion

I.

A PROTESTANT Minister told this story recently. I think that it's worth repeating. And it's worth thinking about very seriously—preferably on our knees.

The story goes that a group of men were sitting in the smoker of a Pullman as the train wormed its way rather haltingly through the outskirts of one of our larger industrial cities. The landscape, such as it was, was ugly and depressing. The tenements were filthy and crowded, hardly as comfortable as some of the barns in which the cattle were stabled just a few miles beyond the city limits. You know the picture well. You've seen it every time that you have approached Chicago or Pittsburgh or San Antonio or Detroit or any one of a dozen other industrial centers. If you have a conscience, you've winced a little at the sight of it.

One of the men in the smoker couldn't stand it any longer. He reached over abruptly and pulled down the shade, as though hoping to blot out even the memory of the unpleasant scene. "Why did you do that?" one of his companions asked. "Well, I just can't stand to look at all that misery and suffering. It depresses me," he said. "And, besides, there's nothing that I can do about it."

"But there *is* something that you can do about it," the other gentleman replied. "You can at least keep the shade up."

II.

"You can at least keep the shade up."

It will be a sorry day for the Church and for the cause of Christ if American Catholics don't keep the shade up; if they close their eyes—and their hearts and their consciences—to the injustices of economic life which are all around them; if they say that there's nothing that they can do about it; if they ignore the challenge of the encyclicals to reconstruct our economic and social institutions and to infuse them with justice and charity.

What do the encyclicals have to say about Catholic social action? Well, the first and perhaps the most important lesson that they teach us—all of us, clergy and laity alike—is the fact that Catholic social action isn't just a hobby. It isn't something which Catholics are free to participate in or not according to their personal taste. It isn't an "elective" in the curriculum of the full Catholic life. It's a required part of our apostolate and particularly of that lay apostolate which was so vividly described in last month's Forum. Let's be very practical about it: it's primarily the responsibility of the layman to reorganize social and economic life along Christian lines. The priest can help; he can guide; he can encourage. But in the last analysis the job has to be done by the layman. If it isn't done by the layman, it will not be done at all. And if it isn't done, God help us all!

Pope Pius XI, in his encyclical *Divini Redemptoris,* stressed the urgency of the social apostolate and at the same time pointed to some of the techniques by which that apostolate can be carried on. "Catholic Action," he said, "is in effect a social apostolate also, inasmuch as its object is to spread the Kingdom of Jesus Christ, not only among individuals, but also in families and in society. It must, therefore, make it a chief aim to train its members with special care and to prepare them to fight the battles of the Lord. This task of formation, now more urgent and indispensable than ever, which must always precede direct action in

the field, will assuredly be served by study-circles, conferences, lecture-courses and the various other activities undertaken with a view to making known the Christian solution of the social problem. The militant leaders of Catholic Action, thus properly prepared and armed, will be the first and immediate apostles of their fellow workmen."

Even a casual reading of the major social encyclicals will reveal a number of similar exhortations to the clergy and laity alike, exhortations to spend themselves in restoring economic and social life in Christ. "New methods of apostolate more adapted to modern needs" must be developed. And so crucial and so important is the social apostolate, says Pope Pius XI, that "every other enterprise, however attractive and helpful, must yield before the vital need of protecting the very foundation of the Faith and of Christian civilization."

What are some of these "new methods of apostolate" which we can initiate in our own localities? What are some of the practical steps that can be taken at the local level to aid in the Christian reconstruction of social and economic life?

The following are just a few suggestions which have been tried in various dioceses and have proved to be effective. All of them, it will be noted, are designed to do first things first—designed, that is, to carry out that task of formation and education which, as Pope Pius XI has emphasized in the passage quoted above, "must always precede direct action in the field." We cannot begin to apply the principles of the social encyclicals until we know what those principles are and until we understand them thoroughly against the necessary background of current economic facts and current economic theory. Or, to put it rather crudely in the words of one experienced worker in the field of Catholic social action: "Give a man merely a whiff of the encyclicals, and he's likely to do a lot of damage." But, by the same token, give enough people a reasonably good grasp of the essential principles of the encyclicals and the "green revolution" of Christian social reconstruction will be well on its way to completion.

III.

(1) *Parish Study Groups.*

There is an encouraging backlog of experience to demonstrate the possibility and the desirability of organizing a series of small study-circles in every parish in the United States. If the members of these groups do nothing more than discuss together the texts of the encyclicals themselves, they will have accomplished a lot. The Social Action Department of the National Catholic Welfare Conference and other service agencies can supply such clubs with a variety of pamphlet material on specific phases of Catholic social teaching to round out their understanding of the basic principles. The native wit of the participants will naturally suggest a variety of methods and techniques of going about the job of self-education. The important thing is to make a start. We have thousands of parish units completely equipped with the necessary facilities for adult education in the full Christian life. The next time you find yourself worrying about Communism, ask yourself whether we're using our enormous resources as effectively as a handful of zealous Communists are using theirs.

(2) *Catholic Conference on Industrial Problems.*

The Catholic Conference on Industrial Problems, an auxiliary agency of the Social Action Department, N.C.W.C., conducts seven or eight two-day meetings every year in as many dioceses. Representatives of labor, management, the government, and the Church come together for a public discussion of current social and economic problems in the light of Catholic social teaching. Over a period of twenty years the Conference has sponsored more than a hundred of these meetings. The work has been fruitful, chiefly in terms of arousing popular interest in the Church's social teaching. But the time is fast approaching when it will be imperative to decentralize the work of the Conference by establishing local units wherever possible. Here is another fertile field, therefore, for Catholic social action on the local level—continuing and organized cooperation at the grass-roots between the various economic groups in the locality. They can meet periodically with competent authorities on Catholic social teaching to discuss economic and social problems as they arise in their own communities.

(3) *Catholic Labor Schools.*

During the past decade the most encouraging development in the field of Catholic social action was the establishment of workers' schools in the major industrial centers of the United States. Students of *Quadragesimo Anno* will recall that in granting permission to Catholics to join so-called "neutral" unions, Pope Pius XI insisted that "side by side with these unions there should always be associations zealously engaged in imbuing and forming their members in the teaching of religion and morality so that they in turn may be able to permeate the unions with that good spirit which should direct them in all their activity. As a result, the religious associations will bear good fruit even beyond the circle of their own membership." The technique of the Catholic labor school was hit upon in the 'thirties in the United States as an effective method of carrying out this Papal directive. The work has been slow, but God has blessed it with success. There are now in operation some sixty or more of these schools throughout the na-

tion. So far, so good. But there ought to be and there can be six hundred and eventually, please God, six thousand. The curriculum of the schools is still in the experimental stage, but gradually a standard set of courses is being rather universally adopted: Catholic social ethics and the principles of the encyclicals; parliamentary law and public speaking; labor history and labor legislation; fundamental economics; and a scattering of optional courses on more technical phases of the industrial problem.

(4) *Schools for Catholic Employers.*

Side by side with these schools for workers it is desirable—indeed, it is absolutely essential—to have some sort of educational program for employers, call it what you will. Thus far the work among employers has been rather discouragingly slow, but the experience of several dioceses proves that it can be done. It must be done. All groups in society must be trained to the limit of their ability in Christian social living—from the kindergarten up. Nothing short of this ideal will save us from that social catastrophe of which recent Popes have warned us so solemnly.

Again, the reader is referred to the Social Action Department of the National Catholic Welfare Conference for further practical suggestions and for more detailed information.

(5) *Association of Catholic Trade Unionists.*

Supplementing the general educational work of the Catholic labor schools is the more specialized apostolate of the Association of Catholic Trade Unionists. The A.C.T.U. is not a Catholic Trade union. It is, as its name clearly implies, an association of Catholics who already belong to *bona fide* "neutral" unions. It is the purpose of these Catholic trade unionists "to foster and spread in the American labor movement sound trade unionism based on Christian principles, first by bringing to Catholic workers in particular, and all workers in general, a knowledge of these principles, and second, by supplying an organization to put these principles into practice." We haven't the space to describe in detail the methods and techniques and accomplishments of the several A.C.T.U. chapters. Suffice it to say that the movement has attracted a group of exceptionally zealous and talented laymen, who are working literally day and night to advance the cause of Christ in economic life. They need your help. And, by the way, if you're not acquainted with the labor papers which are being published under their auspices, you're missing something very much worthwhile.

In addition to the A.C.T.U. there are several other organizations in the United States which carry on a similar type of work with certain variations in method and technique. Notable among these groups is the Catholic Labor Alliance of Chicago, which includes in its membership workers of all faiths—anyone, in short, who will subscribe to the basic teachings of the major social encyclicals. The Labor Alliance likewise publishes an influential newspaper, which, like the A.C.T.U. publications, enjoys a very enviable reputation among acknowledged experts in the field of industrial relations and social reform.

We have suggested—and very sketchily, to be sure—only a few of the more important techniques of Catholic social action. Others will suggest themselves very readily, not only in the field of industrial relations, but in the field of international peace, interracial justice, rural life and other important areas of the social apostolate. There is no single panacea. We must continue to experiment with whatever method is best adapted to our local needs. Techniques are important, yes—but the end result is the all-important consideration to keep in mind. That end result is an ever widening understanding among the great masses of the people of the teachings of Christ and His Church on the morality of social and economic life. Pope Pius XI has set the goal. He has set it very high.

DISCUSSION QUESTIONS

(1) What do the social encyclicals say about the role of the laity in the work of social reconstruction?

(2) What did Pope Pius XI mean when he wrote that "Catholic Action is in effect a social apostolate also. . . .?"

(3) Are Catholics permitted to belong to "neutral" trade unions? Under what conditions and under what precautions?

(4) What is the difference between the Association of Catholic Trade Unionists and a Catholic trade union?

(5) What is the purpose of the Association of Catholic Trade Unionists?

(6) Are you acquainted with the work of any of the Catholic labor schools in your own community? Outline the curriculum of one of the schools.

(7) Suggest several possible ways in which existing Catholic organizations in your own community could effectively advance the social apostolate.

References

On the Condition of Workers—His Holiness, Pope Leo XIII, N.C.W.C., 10c.

On Reconstructing the Social Order—His Holiness, Pope Pius XI, N.C.W.C., 10c.

On Atheistic Communism—His Holiness, Pope Pius XI, N.C.W.C., 10c.

Designs for Social Action—Rev. John M. Hayes, N.C.W.C., 5c.

Social Action Series of Pamphlets, N.C.W.C., 5c per copy (about 20 titles).

Bishops' Program of Social Reconstruction, N.C.W.C., 10c.

The Wage Earner—Detroit A.C.T.U. paper—58 West Adams St., Detroit, $2.00 per year.

The Labor Leader—New York A.C.T.U. paper—228 Lafayette St., New York City, $2.00 per year.

Work—publication of the Catholic Labor Alliance, 3 East Chicago Avenue, Chicago, Ill., $2.00 per year.

CATHOLIC PLANNING IN THE POST WAR COMMUNITY.

Phyllis Dolan

AS THE nation gradually adjusts to peacetime standards, the National Catholic Community Service finds rich satisfaction in the assurance that the pattern for Catholic participation in community planning, which it has strengthened during five years of concentrated wartime service, is being adapted to the new needs of the various communities throughout the nation in which it operated clubs.

Even communities which at first viewed with indifference the establishment, within their confines, of U.S.O. clubs operated by N.C.C.S. have become conscious of the need for social and recreational planning. These same communities are now reluctant to bid N.C.C.S. farewell as it necessarily terminates its clubs in cities where its wartime services are no longer needed. They are likewise determined to retain the type of leadership and program provided by N.C.C.S. and many of them are making plans to continue the operation of clubs under local auspices.

Because of the spiritual emphasis of the program, diocesan effort has been made to retain it. As a result, the Women's Division recently witnessed the establishment of the first permanent N.C.C.S. club for industrial girls by the diocese of Manchester, New Hampshire. The club, housed in the facilities used by the Women's Division during its wartime tenure, is open to girls of all faiths and races. The basic features of the original program are being continued.

At Boulder City, Nevada, the former club is being maintained, financed, in part, by community subscription. Diocesan plans have also been evolved for the continuation of program and services rendered by N.C.C.S. in such communities as Los Angeles, St. Louis, Kansas City, and Baton Rouge, Louisiana. Plans yet in the formulative stage point to the establishment in the near future of other permanent N.C.C.S. clubs under diocesan auspices.

Although in a great many cases the community itself is taking over the program, there is still assurance of Catholic leadership in the operation of these clubs. Thousands of Catholic men, women, and girls, who had never before taken part in community or group work, developed administrative and program leadership skills in the N.C.C.S. clubs. These trained Catholic leaders assure the continuation of the Catholic service pattern. Aware of the force which they as Catholic leaders can exert in community planning, they will build on the foundation for social action which was laid during the war years.

When N.C.C.S. completed its work at Charlestown, Indiana, recently, the Community Council, which it had organized during the early part of the war, took over the club at the farewell ceremonies. The chairman of the council explained, "We want to take over where N.C.C.S. leaves off." The Council was already operating a youth program in the clubhouse which war workers, under leadership of the Council, had erected in the lot adjoining the club. Sandwiching in a few hours of work each day as they came off their shift at the powder plant, the men did all the construction and finishing work on the sturdy, concrete block clubhouse.

In the area of Baraboo, Wisconsin, not one but three community programs have been initiated to "fill the void" left by the closing of two U.S.O. clubs. At Baraboo, Prairie du Sac, and Sauk City Center permanent clubs are now established while committees are carrying on adult and youth programs in nearby Badger village.

To make an evaluation of the carry-over value of the N.C.C.S. program at this time is impossible, since there is still a big job ahead. As it observes its fifth anniversary on Easter Sunday, N.C.C.S. renews its pledge of service, to military men and women, to families of servicemen, and to convalescent veterans. However, even at this early date, it is evident that N.C.C.S. used an indelible ink while tracing its pattern for community development on the American scene.

Editorial comment in local newspapers well reflects this eagerness for a constructive program to replace the community leadership of N.C.C.S. clubs. The special meetings of city councils and social agencies, as well as the organization of civic groups, to make plans for continuing the work are also indicative of this spirit. That N.C.C.S. has focused public attention on community problems and their solution is everywhere evident. In a sense, the N.C.C.S. club has played the role of demonstrator, showing the community what can be accomplished in the solution of its own particular problems through volunteer cooperation. This demonstration has been effective because it has been conducted day after day right on Main Street, or its equivalent.

Month by Month

ɔhn Cardinal Glennon
1862-1946

Death has come to His Eminence John Cardinal Glennon f St. Louis after only a brief three weeks as a Prince of the hurch! It was in the Consistory of February 18 that Archshop Glennon was officially raised to the rank of Cardinal; ıd on March 9 he was called to his reward, strangely enough his native Ireland, after a life of service thousands of iles from there.

At the time of his death his spiritual children were eagerly ıd joyfully planning a gala welcome on his return from ome to his See City of St. Louis, in keeping with the great ɔnor which had so recently come to him. Suddenly, unxpectedly, their joy was wiped away by the thought that ɔ longer would this beloved Prelate be theirs to love and ıerish, to serve and to receive consideration from. To them ımained only the privilege of honoring him as they received s body for burial in the crypt of the beautiful Cathedral f St. Louis, which he had built. Strangely, too, this sad ɔme-coming occurred on the fiftieth anniversary of his ɔpointment as a Bishop.

John Cardinal Glennon died at the age of 83, having served 1 years as a priest; 50 as a bishop; nearly 43 as an archshop; with his years of service crowned by the highest rank hich his Church could give him save one.

His was a life devoted to works of charity, and to the ghest ideals of piety and learning. He was the outstandg orator of his day, nationally and internationally known ıd sought. He was also a builder as will be testified by the ɔlendid Cathedral of St. Louis, five major hospitals that ɔnstitute a great medical center, major and minor semiıries, churches, schools and various other charitable instiıtions. The spiritual and temporal care of his fellowmen ere ever his special concern. The St. Louis *Globe-Democrat* ıaracterized him as "one of the most able and distinguished atholic leaders the United States has ever had. . . . A great ıurchman, a vital moral force, a beloved gentleman, a ıstinguished civic influence upon the life of his community."

Tributes to His Eminence came from far and near, from ıgh and low. The Holy Father's message of condolence xpressing "profound grief" and "personal loss" was read at ıe Pontifical Requiem Mass in Ireland, where Cardinal Glenɔn had stopped for a rest and a visit with his friend Sean T. 'Kelly, the President of Eire.

It was here that he died on March 9, five days after he left ʃatican City. His body was laid in state in the Cathedral f Christ the King in Mullingar and a Pontifical Mass of equiem celebrated, before the sorrowing people of Ireland ccompanied the body to the airport for its homeward ɔurney.

In St. Louis the plane was met by an honor guard, and ıis guard accompanied the Cardinal on his last journey to ıe Cathedral and stayed with him, day and night, through ıe Requiem Mass until his body was borne to its last resting lace. Three days of mourning culminated in a Solemn ɔntifical Mass of Requiem. The Cathedral of St. Louis was lled to overflowing and thousands thronged the sidewalks : Archbishop Amleto Giovanni Cicognani, Apostolic Deleıte to the United States, pontificated. All three of the merican Cardinals elevated with Cardinal Glennon at the ebruary 18 Consistory were present in the sanctuary, toether with scores of Archbishops and Bishops; and hundreds f priests and religious from many communities filled a secon of the vast edifice. Federal, state, and diplomatic repsentatives were also in attendance.

Following the Mass the body of Cardinal Glennon was placed in the All Souls chapel for burial in the crypt which the Cardinal had personally selected as his final resting place.

Brief was the duration of this crowning honor of Cardinal Glennon's earthly career. Great is the loss to the Church, to his Archdiocese, and to the Nation through the death of this newly-made Prince of the Church. *May his soul rest in peace.*

Monsignor Hochwalt Goes to Japan for Educational Conference

Rt. Rev. Msgr. Frederick G. Hochwalt, director of the N.C.W.C. Department of Education and secretary general of the National Catholic Educational Association, is one of a group of American educators who have been sent to Tokyo, Japan, at the request of General Douglas MacArthur, to assist in mapping the program of re-education for the Japanese people.

Dr. Roy J. Deferrari, secretary general of the Catholic University of America, is another of the group selected to advise with General MacArthur.

Youth Directors' Regional Conference In Boston First in Series of Five

On February 26 and 27, at St. John's Seminary, Boston, was held the first of five regional conferences of Diocesan Youth Directors. His Excellency, Most Reverend Richard J. Cushing, Archbishop of Boston and chairman of the Youth Department, N.C.W.C., invited the representatives of 26 eastern dioceses to meet with him and discuss several phases of diocesan youth work.

This is the first conference of Diocesan Youth Directors to take place since the last National Conference held in November, 1942, at St. Louis. Because of war-time conditions and the difficulty of travel, no meeting of priest-directors was held during the past several years.

CATHOLIC ACTION—Monthly Publication of th

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."
—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, chairman of the Administrative Board and episcopal chairman of the Executive Department; Most Rev. John Gregory Murray, Archbishop of St. Paul, vice chairman of the Administrative Board and episcopal chairman of the Press Department; His Eminence Francis Cardinal Spellman, Archbishop of New York, secretary of the Administrative Board; Most Rev. John Mark Gannon, Bishop of Erie, treasurer of the Administrative Board; Most Rev. Joseph F. Rummel, Archbishop of New Orleans, episcopal chairman of the Legal Department; Most Rev. John J. Mitty, Archbishop of San Francisco, episcopal chairman of the Department of Catholic Action Study; Most Rev. James H. Ryan, Archbishop of Omaha, episcopal chairman of the Department of Education; Most Rev. Richard J. Cushing, Archbishop

ith the N. C. W. C.

Subject discussed at the Boston conference had been indicated by the Diocesan Directors in reply to a questionnaire sent out by the Youth Department earlier in the year and were of immediate concern to directors of Diocesan Youth programs, since they pointed up the form of future development to be undertaken in Diocesan Youth Work.

Following are the subjects which were under discussion at the conference: 1. "A Further Definition of Ultimate and Immediate Objectives in Catholic Youth Work." 2. "The Direct Service Rendered by the Diocesan Program to the Local Parish." 3. "The Training Activities of the Diocesan Youth Program." 4. "The Organization and Administration of the Diocesan Youth Office." 5. "The Diocesan Youth Council and its Constituent Parts."

The second in the series of regional conferences will be held at Kansas City, Mo., March 27-28, according to Rev. Charles E. Bermingham, director of the N.C.W.C. Youth Department and secretary of the conferences.

Three New Family Life Booklets Available at $1.00 Per Set

For those who were unable to attend in person, there is good news in the announcement of the publication of the three booklets giving the complete addresses delivered at the recent Washington meeting of the National Catholic Conference on Family Life. The booklets will be available on April 10.

Under the titles "Towards a Better Family Life: Problems and Programs of Action"; "Parent Education: Through Home and School" and "Population: Facts and Figures," the booklets deal with the problems facing the American home today. The set of three sells for the nominal fee of $1 and may be ordered through the N.C.W.C. Publications Office.

NATIONAL CATHOLIC WELFARE CONFERENCE

of Boston, episcopal chairman of the Youth Department; Most Rev. John F. Noll, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; and Most Rev. Karl J. Alter, Bishop of Toledo, episcopal chairman of the Department of Social Action.

Right Rev. Msgr. Howard J. Carroll, S.T.D.
General Secretary
Rev. Paul F. Tanner
Assistant General Secretary
Rev. Philip J. Kenney
Assistant to the General Secretary

Rev. Paul F. Tanner
Editor
Edith H. Jarboe
Assistant Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Catholic Social Teaching Presented At Boston C.C.I.P. Meeting

The role of the Church's teachings in shaping good management-labor relations and making application of its teachings was given special emphasis in a two-day meeting of the Catholic Conference on Industrial Problems in Boston, February 7 and 8. The two-day meeting sponsored by the Most Reverend Richard J. Cushing, Archbishop of Boston, aroused great interest. Top ranking educators, labor leaders, industrialists, government officials and prominent members of the clergy participated in the program. The Most Reverend Archbishop, addressing the conference, declared, "People of all faiths should unite to counteract the influence of those who favor a Godless age." He stated he had "invited the Conference to Boston as a contribution to the sound social teaching of the community." Interest in the two-day meeting ran high and increased until at the closing sessions hundreds of persons were denied entrance to the hall where the sessions were in progress.

Some striking and positive statements made by those on the program, emphasizing Catholic teaching, follow:

"The Church's concern with industrial relations is a concern for justice, a concern with the moral rightness and wrongness of human actions in the market place. It is this approach which makes the Church's interest in industrial relations as practical as tomorrow's breakfast."—*Rev. Benjamin Masse, S.J., Associate Editor, "America," New York, N. Y.*

"Catholic social teaching wants steady employment, full output and a universally high standard of living. It wants these things as rights of man in social justice. Pius XI said, 'the goods that God created for all mankind must be equitably distributed.' "—*Rev. George G. Higgins, Assistant Director, Dept. Social Action, N.C.W.C.*

"Catholic social teaching asks for a social order of whole industries and professions, farming included, democratically organized and federated and handling economic life along with the government. It is a far reaching proposal."—*Rev. R. A. McGowan, Director Dept. Social Action, N.C.W.C.*

"No democracy can long survive that evades the obligations of creating a social and economic order fit to serve the lofty dignity and spiritual aristocracy of the poorest and meanest man."—*Rev. John P. Monaghan, A.C.T.U., Staten Island, N. Y.*

" . . . The laws which endure are those which reflect our never-ending struggle to lift the level of our civilization. This struggle has its origin in our basic religious principles, whether we know it or not. . . . "—*Joseph M. Tone, Special Representative, U. S. Conciliation Service, New Haven, Conn.*

"The Catholic position on State intervention finds its classic expression in *Rerum Novarum* (52) where Pope Leo states that 'If any injury has been done to, or threatens, either the common good or the interests of individual groups, which injury cannot in any other way be repaired or prevented, it is necessary for public authority to intervene.' "—*Rev. William F. Kelly, S.T.D., Director, Holy Name Labor School, Brooklyn, N. Y.*

"This great Nation has emerged from a tragic war still greater in a material sense. We can and must make certain that it has emerged greater in a spiritual sense as well. Let us make certain that we never again forget the lesson which a great disciple of Christ taught us: that we are all members of the same body one of another. That lesson constitutes the spiritual base of what we have come to call social security." —*Arthur J. Altmeyer, Chairman, Social Security Board, Washington, D. C.*

THE LONDON MEETING OF THE U.N.O.

ELIZABETH M. LYNSKEY

N.C.C.W. welcomes this opportunity to present a report on the first U.N.O. meeting by Dr. Elizabeth M. Lynskey. Doctor Lynskey, author and editor, is associate professor of political science, Hunter College, New York City.

NOW that the first meeting of the United Nations Organization is over, there are many attempts to evaluate its results. Its original agenda was confined to the setting up of its various agencies: Secretariat, General Assembly, Security Council, Economic and Social Council, Court; on this task the delegates worked rapidly and well. The President of the Assembly, Paul-Henri Spaak of Belgium, and the Secretary General, Trygve Lie of Norway, have notable records in international affairs. The Assembly has organized its six major committees and its Steering Committee, with chairmen from the middle and smaller nations; the Economic and Social Council has set up five committees, entrusted largely with the work of taking over the duties of similar committees of the League of Nations. Some consideration was given to geographical representation when the elected state members of the two Councils were selected, with the result that there is a sort of regional balance in the composition of these Councils. No selections were made for the Atomic Energy Commission, although it was to be created with the duty to report to the Security Council; no Trusteeship Council was set up; nor was there any discussion of the military organization or agreements about men and materials to be supplied to it.

Less satisfaction is indicated for the activities of the Security Council, after it came into being. Although the Big Three dominated the whole meeting, as had been expected, no one of them won out completely, nor was any one of them able to block discussion of issues presented by the smaller countries. Those who hoped that the General Assembly might offer an opportunity for discussion of political conflicts were disappointed to see the major questions raised and settled in the smaller body. None of the four conflicts which came under discussion there had any decisive settlement. Iran and the U.S.S.R. were left, by general consent, to try to work out an agreement by direct negotiation, with the important proviso that the Council retained the right to pass judgment on the conclusions; one of the three Russian vetoes was used to defeat a similar proposal for the French and British in Syria and Lebanon. The charges of the Ukraine and of Soviet Russia against the actions of the British in Indonesia and in Greece seem to have been retaliation for the charges of Iran, which the Russians attributed to British influence; in the one case a Russian veto ended a mild resolution in favor of British evacuation of Indonesia; and in the other, the Council merely took note of the dispute, without doing anything about it.

Probably the most important development of the meeting was the outspoken distrust of each

Suggested Readings—United Nations Charter

Bishops' Statement, *Between War and Peace*, N.C.W.C. 2c.

The United Nations Charter, C.A.I.P. 10c.

Our Way to Peace, a Study of the United Nations Charter, America Press, 70 East 45th Street, New York 17, New York. 25c.

Suggested Readings—Human Rights

1942 Christmas Message of Pope Pius XII, N.C.W.C. 10c.

An International Bill of Rights, by the Rev. Wilfrid Parsons, S.J., Reprint from *America's Peace Aims*, C.A.I.P. 2c.

Declaration of the International Rights and Duties of Men, Pan American Union, Washington, D. C. Small charge.

Commissions

Commission on Human Rights, Economic and Social Council, UNO: Countries represented: Norway, France, Japan, Peru, India, United States, China, Union of Soviet Socialist Republics, Yugoslavia.

Sub-Commission on the Status of Women of the Commission on Human Rights: Countries represented: Denmark, Dominican Republic, Lebanon, India, Chile, France, China, Union of Soviet Socialist Republics, Poland.

other expressed by the various nations, especially by the large powers. Whether the unrestrained expression of conflicting views is healthy or dangerous remains to be seen. We should all be happier to see these disputes acknowledged and dealt with in accordance with the Charter provisions rather than evaded and passed over. It is good that the delegates of Russia, who battled tenaciously for their point of view, seemed to accept the group decision with equanimity even when they, like others, were defeated. It would be better still if they continue to operate within the provisions of the Charter rather than to use force to gain their ends. It would be good to see something real done about human rights, which were set aside for future discussion. Whether the U.N.O. fails or succeeds will depend on the support it receives from the national states in fact as well as in principle. Let us hope that the second session of the Security Council, which begins March 25 in New York, may build well for the future.

CHARITY THAT KNOWS NO BOUNDS

The charity of Catholic women's groups in their splendid cooperation with the appeal of N.C.C.W. and War Relief Services-N.C.W.C., for clothing for the children and Sisters in war-ravaged countries, has reached around the globe. Word comes from War Relief Services that more than half of the clothing contributed through N.C.C.W. has been shipped to these innocent victims of war and the nuns who are spending themselves in service to the poor and suffering. Of the 293,540 pounds of clothing donated to date, 158,151 pounds have been shipped: 19,315 to the Philippines; 24,753 to The Netherlands; 51,434 to French Indo-China; 26,428 to Belgium; 14,999 to Finland; and 21,222 to Austria. The remaining 135,389 pounds of clothing is listed for shipment as follows: 64,915 to Poland; 15,049 to Italy; 15,285 to France; 10,131 to Displaced Persons in France; and 10,009 to Displaced Persons in Italy; with 20,000 allocated to Czechoslovakia.

That it is true charity which prompts the work of providing clothes for these needy ones is expressed in a letter from Mrs. J. R. McCarthy, president of the Catholic Woman's Club of Portage, Wisconsin, who said: "I wish you could have dropped into the club workrooms during the feverish two-week period we had set aside for this wonderful work. Working daily from 10 till 5, women collected, sorted, mended, repaired, darned and even remade old clothing. Articles too soiled for shipment were laundered and pressed in the workrooms. Members who were unable to donate or work gave money with which new material was purchased to make into infants' clothing and layettes. Such willing hands and such loving and prayerful hearts would be hard to match. The children's need was on every woman's lips as we more fortunate ones fashioned the warm and serviceable clothing we hope will make tiny lives more comfortable very soon. It has been a gratifying service. We were grateful for the opportunity to help."

This opportunity for service is offered every woman and every woman's organization in the country. The need of these war victims is continuing, and they look to us for help. In his recent report to War Relief Services-N.C.W.C., after a six-month tour of Holland, Edward C. Harold said: "In some cases, the lack of clothing is appalling. I have known instances of women being forced to remain in their homes because they literally had not enough material of any description to cover their bodies. An even more desperate plight is that of newly born infants whose mothers have nothing at all to wrap about the bodies of their babies." Surely women's hearts will be touched and women's hands will continue to fashion the garments needed to give these little ones their chance to live.

BRIEFS

Upon his return from Rome, His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, announced that His Holiness, Pope Pius XII, had honored Miss Helen Ganey, president of the Chicago A.C.C.W., with the *Pro Ecclesia et Pontifice* award. Miss Ganey was chosen to speak for the Catholic women of the Archdiocese at the civic reception given in honor of His Eminence, March 7, in the Chicago Stadium. N.C.C.W. extends congratulations to Miss Ganey on this signal recognition by the Holy Father of her outstanding work for the Church.

World Sodality Day will be celebrated by Sodalists all over the world on May 12. For the first time since communications with the central secretariate of the Sodality of Our Lady in Rome were stopped by the war, the theme of the Day has been established by the secretariate. Observances will take their inspiration from this theme, "The Collaboration of All the Nations in Peace and Charity for a True Christian Renovation of the World under the Auspices of Our Lady, Queen of the World." Programs will include spiritual, educational and social aspects.

GIRL GROUP LEADERSHIP

PART II

MARGARET M. KELLY

What is Leadership? . . . Our previous article was limited to a consideration of the qualities necessary in a leader of a girls' group, a sympathy with and understanding of 'teen-agers, a calm and reasoned personal faith, a youthful spirit, wide and varied interests in life. These must be aspects of the leader's own personality; but how is she to exercise that leadership? If one can be a leader, how does one lead?

The first thing to be noted is that leadership of girls is an essentially person-to-person approach. Feminine nature is highly individualistic, and hence the leader must not be primarily "cause-minded" or "group-minded," but "girl-minded." She must indicate interest in the girls as persons, offering them new avenues of fun, activity, and self-improvement. A leader whom girls do not like personally is useless, despite any other qualifications she may have.

The wise leader will always use the salesman's technique of giving the customer the impression that the idea of buying originated with himself; she will use authority with that "art which conceals art," gently but consistently putting the 'teen-agers on their own initiative whenever possible, adroitly maneuvering so that they freely choose what she knows is best for them. She should be a rudder, but let them man the oars; she should be a compass far more often than an anchor. A flat "No" should be resorted to rarely, but when really necessary, it should be adhered to rigidly, despite all pleas or coaxing. No successful leader dodges this responsibility by appeal to a higher authority, but simply points out matter-of-factly the inadvisability of the denied course.

Teen-agers have vast funds of energy, but vague and scattered ideas of using it; hence the leader must possess an inexhaustible fund of suggestions for things to do, garnered from every available source. But let these be suggestions only, else the precious opportunity for developing self-reliance will be lost.

In the close personal relationship between a leader and her 'teen-agers lies the possible problem of adolescent "crushes"; however, these are never in any sense dangerous when the leader can gently "laugh off" exaggerated youthful adulation, and disassociate herself as a person, in their minds, from what she would have them find admirable. Need it be added that the leader must not permit herself even that perfectly natural right of preference which she uses in regard to her own friends, but as St. Paul was "all things to all men," so she must be the *same* thing to all the girls—a cheerful guide, discerning counselor, and warm but unemotional friend. She should not seek their confidence, but hold it sacred when given. If a problem confided to her needs expert attention, she should procure it, but without revealing identities unless the confidant has given permission. Fears of being unable to handle a "problem case" are largely groundless; a "problem case" is nearly always just a young girl with a problem.

Organizing and Directing a Girls' Group . . . Simplicity and common-sense are standard equipment in planning a 'teen-age girls' organization. The prospective leader should first define clearly what area her group will include—the town, parish, immediate neighborhood, etc. Determining in advance the age-group to be handled will also eliminate any later charge of "discrimination"; geographical limits and age are impersonal divisors. Most girls' groups will find it both practical and profitable to set up in affiliation with, or as adjunct to, some existing organization, such as adding a recreational side to the purely devotional program of a young girls' parish group, or becoming a junior extension of a women's club. The leader should also know in advance something of the type of girl her group will include—those from comfortable homes, those from less prosperous surroundings, or a mixture of both; this will in many ways determine the emphasis and direction of the program. The meeting place should be durable enough to stand 'teen-age skylarking, accessible to the greatest number, cheerful yet simple enough to challenge the youthful interest in "fixing up" their own quarters.

When the members have been assembled, let rules appear to originate with them (that salesman technique); rules should be few, but definite, governing attendance, conduct, and dues payment. The most successful girl-groups, in terms of lasting values derived by the individual girl, are those in which both numbers and funds are limited; the former because of the essentially personal influence of leader on girl, the latter because girls thus learn to do much with little, and to value money not for itself but only for the good it can do. Another advantage of small numbers is the opportunity of practising "pure democracy" in club affairs, doing away with the bane of management by an official clique.

Programs should include varied activities, because the youthful span of interest is short, yet at least one project should give a feeling of continuity to the whole. Many interested people can be induced to direct special activities, who might not have leisure to undertake a full program. Concepts of service to others, of cultural development, of interest in local and world affairs, can all be painlessly injected through ingeniously suggested activities.

Permeating the whole program—and this will take its cue directly from the leader—should be the feeling of the reality of God's concern with us, and the fulfillment that our concern with Him brings to us. The leader should indicate quite naturally, without preachment, her own personal attachment for a Person. The tremendous truths of the Incarnate Love of God for us, and our universal oneness in the Mystical Body, are grasped with amazing clarity by even the 'teen-age mind when thus as "daily bread" presented. And love of country follows naturally from the convinced love of fellowmen, in Commander Shea's phrase: "Be a good Catholic, and you can't help being a good American."

If a leader has successfully organized and directed a girls' group, she will find a natural expansion and follow-up; she will receive touching expression of the place she holds in the lives of 'teen-agers now grown up, at least in some measure through her influence, into happy and responsible womanhood. This is what makes girl group leadership one of the most rewarding of endeavors.

With Our Nationals

Ladies' Catholic Benevolent Association — N.C.C.W. has learned with regret of the death of Miss Kate Mahoney, of Troy, New York, who at the time of her retirement last January, had served as Supreme President of the L. C. B. A. for thirty-five years . N.C.C.W. affiliates are asked to remember Miss Mahoney in their prayers.

International Federation of Catholic Alumnae —The 17th Biennial Convention of the I.F.C.A. will be held at the Hotel Book-Cadillac, Detroit, Michigan, August 22-25. Interesting sessions are planned on literature, motion pictures, and education, with a special luncheon meeting for Sisters.

National Catholic Women's Union—Mrs. Mary Filser Lohr, president, N.C.W.U., urged all members of the organization to ask their Congressmen "to use their influence in order that private relief organizations may start operations in Germany." President Truman has now approved a plan whereby relief can be given the German people through the Council of Relief Agencies Licensed for Operation in Germany.

Catholic Daughters of America—The Directors of the C.D.A., at their semi-annual meeting in New York, announced that the society's national biennial convention will be held at the Jefferson Hotel in St. Louis, July 8-11. They also voted continued financial support and counselor programs for the Junior C.D.A. This year marks the twentieth anniversary of the founding the Juniors. It will be observed in most of the 70 dioceses and 32 States where the Juniors are organized by special programs held under the leadership of state and diocesan chairmen of the Juniors. These religious exercises will be presented to the Holy Father at Easter as a spiritual bouquet. One part of this spiritual program was a Holy Hour of Thanksgiving, held in St. Agnes' Church, New York City, on February 22, attended by approximately 400 Juniors, with their counselors, from the Archdiocese of New York, the Diocese of Brooklyn, and New Jersey cities. Miss Mary C. Duffy, supreme regent, and other members of the Supreme Directorate attended the Holy Hour.

CATHOLIC WOMEN AND INTERNATIONAL RELATIONS

The International Union of Catholic Women's Leagues is resuming its work in the international field, interrupted by war. The first meeting of the Bureau of the Union held since the beginning of hostilities in Europe will take place in Brussels on May 6. Miss Anne Sarachon Hooley, past president, N.C.C.W., and member of the Bureau, will attend. The Cardinal Protector of the Union, His Eminence, Guiseppe Cardinal Pizzardo, has advised the Union that His Holiness wishes all former activities resumed and recommends especially collaboration in the Pontifical Work of Priestly Vocations, founded by him in 1941.

Miss Miriam Marks, executive secretary of the National Center of the Confraternity of Christion Doctrine and consultant to the N.C.C.W. Committee on Cooperating with the Confraternity of Christian Doctrine, has recently returned from a two-month trip to South America, where she visited Confraternity centers. Miss Marks' study tour of religious education, both adult and child, covered seven countries: Guatemala, Panama, Colombia, Peru, Chile, Bolivia, and Jamaica.

In view of the crucial importance of relief and rehabilitation, and the consequent special interest to leaders of American organizations of the Fourth Council Session of U.N.R.R.A., the Division of Public Liaison of the Department of State arranged with the Secretariat of U.N.R.R.A. for a liaison program at this meeting for representatives from national groups. Miss Eileen Egan, consultant to the N.C.C.W. War Relief Committee, represented the N.C.C.W. at the sessions, which were held in Atlantic City, beginning March 15.

International students of the National Catholic School of Social Service were honored recently at the Third Annual Tea and International Program arranged by Court Forest Glen, C.D.A.

NATIONAL COUNCIL CATHOLIC MEN

Labor Institutes—Saint in the Senate—Wings But We Fly Not—Radio

LABOR INSTITUTE

ONE of the most successful projects for attacking the important problem of educating Catholic workingmen, and employers, in a correct understanding of Christian principles of social justice is the Labor Institute of the Detroit A.C.T.U. (Association of Catholic Trade Unionists). The purpose of the A.C.T.U. is to influence the whole labor picture by educating Catholic trade unionists to take an active part in their own trade unions and help permeate them with the leaven of Christian doctrine.

A recently revised prospectus for the new basic training course to be used in Detroit has been received by N.C.C.M. The course would last eight weeks and consist of one lecture per week with required reading of a pamphlet or two in between. Each lecture would last approximately an hour to be followed by an hour of discussion.

Because the prospectus is the result of several years' successful operation it is of particular interest and very practical value. We urge our affiliates to discuss with their proper ecclesiastical superiors the establishment of labor institutes in their own locality.

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The eight Detroit lectures are as follows:

LECTURE I. THE SPIRITUAL BASIS OF TRADE UNIONISM

(a) The Christian philosophy of work as a vocation. "Work is prayer." The false distinction between the clergy as "full time" servants of God and the laity as "part time" servants of God. The nobility of labor.

(b) The doctrine of the Mystical Body and its implications in social life. Trade unionism as a corporal and spiritual work of mercy. The connection between unionism and Christianity. Why the Church is in favor of unions: (1) because of their value in alleviating injustice here and now; (2) because of their value as building blocks in a Christian social order of the future. The teaching of some authorities that a positive duty exists to join a union. The duty of a Catholic to be active in his union. The logic of an association of Catholic trade union members. The desire of the Church that her children promote Christian ideals in unions to which they belong. What the Bishops and Popes have said about the desirability of unions.

LECTURE II. FUNDAMENTALS OF SOCIAL JUSTICE

(a) The natural right to organize. How the Popes have defined it. Why it is immoral to deny it, even by the state.

(b) The natural right to a living wage. (1) The right of the human person to a wage sufficient to support himself and his family; (2) the requirement of the common good that the worker receive not only sustenance but his proportionate share of the goods society is capable of producing. Why these two principles taken together require a higher standard for American workers than for those in an economy of scarcity. Wages as *shares* in the national effort, rather than as the "price of the job."

(c) The Christian teaching on property. Why we insist on private property. What the Popes have said about this. The family as a unit of society. The doctrine of stewardship of wealth. The obligation to put surplus wealth to the uses of the common aspects of private property, individual and social. Why a manufacturer's plant

is private property of a different kind than a worker's home.

Lecture III. Errors: Individualism

(a) Capitalism. Its causes and practical manifestations. (See *Catholicism, Protestantism and Capitalism.*) Distinctions between capitalism and the institution of private capital. Distinction between capitalism and private property.

(b) Individualism and how it clashes with Christianity. The Manchester school of competition. The false theory that the sum of individual selfishness would add up to the common good. How competition destroys itself. The Popes on unrestrained competition. The Popes on competition as the root cause of war.

Lecture IV. Errors: Collectivism

(a) Why private property is necessary for (1) freedom; (2) fulfilling the function of the family. How collectivization results automatically in dictatorship.

(b) Socialism and why we are against it. (1) It is an economic fallacy which would result automatically in dictatorship; (2) its materialistic premises.

(c) Communism and our answer. The doctrine of the class struggle. The anti-democracy of Communism.

Lecture V. The Christian Ideal of Trade Unionism

(a) Worker-employer partnership as the true aim of trade unionism. The true relationship of capital and labor. How Marx mistook capital for the enemy, whereas management is the real enemy. How management has become a power unto itself usurping the authority which belongs by right to the partnership. Re-establishment of the partnership through appropriate joint agencies.

(b) Capital's right to dividends vs. labor's right to wages. Collective bargaining as the limited exercise of the partnership function. The distinction between partnership in management of plants and partnership in the government of industries. Distinction between the partnership idea and the cooperative.

Lecture VI. The Just Price

(a) The price problem as the key to economic reform. Why unions will never succeed in effecting social justice merely by raising wages, while prices are allowed to increase correspondingly. The true nature of inflation as a race between prices and wages which occurs not only in war time but whenever there is full employment. How uncontrolled prices cause depressions. Who controls prices now?

(b) The Christian teaching of a just price: cost of production, including fair wage, plus fair dividend. The medieval guilds and their central idea of the just price.

(c) The false Marxist view of price. Distinction between "profits" and dividends. How Marx, by eliminating all dividends as well as all profits, was forced into his collossal error of collectivism.

(d) The proper way to control prices. Put the price-fixing authority in the hands of agencies representing the worker-employer partnership.

Lecture VII. Economic Democracy

(a) How to establish the new agencies which will set the just price and the fair wage and the other conditions of production for use and not for profit. Occupation or service to the community the true basis of economic organization. Parallel with political organization where geographical area is the basis.

(b) Partnership agencies on an occupational basis. The vertical society compared with the horizontally stratified society. Parallel with founding of our political system. Application of democratic principles to the economic field.

(c) The industry council. The professional guild. The national economic council and its importance. The role of the trade union.

(d) Results of economic democracy. The prosperity of the country. The greatly increased real wage. Workers become investors. The classless society.

(e) Distinctions between economic democracy and the corporate state. The non-political character of the new guilds. Effects on U.S. political system. Steps toward economic democracy, industry, wage rates, etc. Joint management; labor boards. Distinctions between sharing control of political agencies and sharing control of economic agencies.

Lecture VIII. The A.C.T.U.

(a) What the Popes have said about neutral unions and the duties of Catholics therein. The purposes of A.C.T.U.: (1) to educate its members so they may exercise beneficent influence on their unions; (2) to furnish them with a continuing means of exercising that influence; futility of education alone; (3) propaganda for spread of Christian social order; (4) Catholic Action proper.

(b) What the A.C.T.U. expects of its members. Internal structure of A.C.T.U. The conference tactic. A.C.T.U. as contrasted with tactics of Communist Party. Attitudes toward other influences in the labor movement. Ways of gaining support and influence in your union.

For additional information write the National Council of Catholic Men, Washington 5, D. C.

RADIO SCHEDULE

THE CATHOLIC HOUR (NBC Network)

Every Sunday 6:00 p. m., E.S.T.
April 7, 14, and 21

The Rt. Rev. Msgr. Fulton J. Sheen
General Title: "Love on Pilgrimage"

April 28

The Rev. Charles C. O'Donnell, C.S.C., President, University of Notre Dame, will inaugurate a series of five talks.

Music will be provided by the Choir of St. Mary's Seminary, Roland Park, Baltimore, Md., under the direction of the Rev. John C. Selner, S.S.

THE HOUR OF FAITH (ABC Network)

Every Sunday 11:30 a. m., E.S.T.
April 7, 14, and 21

The Rev. Urban Nagle, O.P.
General Title: "American Mythology"

April 28

The Rev. Charles O. Rice, Director, Institute of Labor Relations, Duquesne University, will inaugurate a series of talks.

Music by the Hour of Faith instrumental and vocal ensemble under the direction of Paul Creston.

WINGS—BUT WE FLY NOT

"Let's imagine that one of the new post-war inventions will be a set of wings and a few other devices to be attached to an ordinary automobile to make it fly. Let's suppose that John Smith is one of the first to get his car outfitted like this. He drives out of his garage over to the airport and takes off with evident delight. He finds the air-auto behaving just as advertised and sees a new era opening up for the ordinary man who can't afford a regular plane. He finally returns to the field convinced he is a lucky man to live in so wonderful an age.

"When next we meet John Smith he is planning a trip to a distant city with his family. We watch all the preparations, fully expecting him to drive up to the airport and take off. Imagine our amazement when, instead, he drives right up the road and keeps on going without ever spreading his wings. Our curiosity gets the better of us so we decide to ask a few questions. And this is what we discover: Although John has had the wings attached to his car for many months now, he has scarcely ever taken the trouble to fly. As a result he doesn't feel 'at home' with his wings out. He just never has become air-minded. We can understand how he would prefer to drive his car without wings in the city, but that John never bothers to fly even on long trips seems very odd.

"We ask ourselves: What's the matter with him? Why doesn't he get air-minded? He went to all the trouble and expense of equipping his car so it could fly; to soar through the clouds; to get there in a hurry; to skip the traffic snarls! Yet he never bothers now to use his wings! He continues to creep and crawl along on the ground just as though he had no wings at all.

"In baptism we received 'wings' which enable us to fly above the earth. Yes! With these wings we can reach God Himself. These wings were attached right to our own 'car.' The same actions that once had no more than natural significance now can be offered to God to merit for us supernatural rewards. As long as we keep the wings on and stay in the state of grace, we are capable of using the same actions both for a natural and supernatural end. We should, therefore, see things differently. We should see things not only from the viewpoint of a motorist, i.e., naturally, but we should see them also from a pilot's viewpoint, i.e., supernaturally. To fly above the earth requires more study it is true and more training but who would not gladly trade the advantages of safe and exhilarating flying for a little extra study and practice?

"That's what the angels must be asking themselves as they see thousands and thousands of Catholics, all perfectly equipped to soar in the clouds of the supernatural life, yet never bothering to rise above natural motives, natural ends. *Si scires donum Dei!* How marvelous are the gifts of God!"—*Adapted from January "Catholic Action Priests' Bulletin," Rochester, N. Y.*

SAINT IN THE SENATE

St. Francis of Assisi ought to be a good patron for Catholic laymen, especially those engaged in Catholic Action, for once upon a time the Little Poor Man was also just a layman who was trying to spread the Faith. He gathered a few men about him to try and help make up what was wanting in the clergy, due to the fewness of their numbers, the general turbulence of the times, etc., and traveled about the highways and byways teaching the Faith. This led finally to the formation of the Franciscan Friars, and St. Francis received Holy Orders. But it is interesting to note that he never became a priest.

The musical name of this prototype of the Catholic Actionist of today illuminated the austere but often crass chamber of the United States Senate the other day when the Hon. Albert W. Hawkes, of New Jersey, a non-Catholic, described how he

had distributed thousands of copies of a simple prayer composed by St. Francis of Assisi. The Senator, who was president of a manufacturing company before his election, told his colleagues how a million and a half copies of the prayer had been circulated because of a demand created when he sent it to his salesmen and plant superintendents.

Does that give you an inspiration to do anything? If so here's the prayer:

"Lord, make me an instrument of Your peace; where there is hatred, let me sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled as to console, to be understood as to understand, to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life."

FOR PASTORS

"Priests, as shepherds of souls, are in their burning zeal and laborious activities, constantly aware how precious a part of their ministry consists of helping and assisting Catholic Action."—PIUS XI.

The above quotation which appears on the cover of the *Catholic Action Priests' Bulletin* for January strikes the keynote of its work.

The *Bulletin* is published monthly by Catholic Action Federation, 3 East Chicago Avenue, Chicago 11, Ill. The yearly subscription rate is one dollar, and inasmuch as the National Council of Catholic Men is trying to encourage a better understanding and development of Catholic Action we urge our affiliates to become familiar with it. One of the best ways to do this is to surprise your Pastor by subscribing to it for him. And then tell him you would like to discuss the formation of a Catholic Action group in your parish. The *Bulletin,* as its title indicates, is something in the nature of a house organ for priests engaged in developing leaders in Catholic Action.

LABOR RELATIONS

To further encourage a better understanding between labor and management an Industrial Relations Institute was started in Toledo, March 19, under the auspices of the Toledo Council of Catholic Men. Most Rev. Karl J. Alter, Bishop of Toledo, endorsed the project heartily. It is staffed by faculty members of the University of Notre Dame. Dr. Joseph A. Muenzer is chairman of the Council's Social Action Committee which has charge of the Institute. Separate sessions are held for labor and management and a special joint meeting for both.

There are five sessions scheduled for labor and five for management, as follows: 1. The Labor Movement in the United States with special emphasis on Collective Bargaining, by Dr. Aaron I. Abell. 2. National Wealth and National Income, by Rev. F. Keller, C.S.C. 3. The American Government, by Clarence E. Manion, dean, College of Law. 4. Communism in its Political and Economic Aspects, by Rev. Bernard McAvoy, C.S.C. 5. Religion and the Social Order, by Rev. Mark J. Fitzgerald, C.S.C.

The titles of the management sessions are as follows: 1. Economic Facts and Fallacies, by Prof. J. H. Sheehan. 2. The Labor Movement in the United States with special emphasis on Collective Bargaining, by Dr. Aaron I. Abell. 3. American Business Should Tell Its Story, by Mr. James E. McCarthy, dean, College of Commerce. 4. Industrial Relations, by Prof. C. Fagan. 5. Religion and the Social Order, by Rev. Mark J. Fitzgerald, C.S.C.

ADVERTISING THE CATHOLIC HOUR

We urge our affiliates to advertise the Catholic Hour and the Hour of Faith in their local, secular newspapers. Right now Monsignor Fulton J. Sheen is on the air, but regardless of how excellent a speaker is or how famous he may be, people will not tune in unless they are reminded of the fact that he is there. The relatively small number of persons who are habitual listeners to the Catholic Hour plus those who accidentally tune in, all taken together do not come anywhere near equaling the total listeners which can be secured by good advertising. If you look at the radio page in your own paper you will see "ads" for Blondie, Charlie McCarthy, Fred Allen, Jack Benny, and others. They're famous enough, but they have to advertise to keep on top. If we want to build up a listening audience for the Catholic Hour and the Hour of Faith we have to advertise.

There are several Diocesan Councils of Catholic Men now advertising both Hours and we recommend that all affiliates take up this idea. The San Antonio Diocesan Council, just as it has done in previous years, is running display "ads" every Sunday in both metropolitan papers in San Antonio until Easter. The "ads" are a column wide by 5 inches long and carry a picture of the speaker with a very brief description of the program; only 8 words. These "ads" last year built up the Hooper rating of the program and saved it when the local station threatened to discontinue it because of lack of listener interest.

The mundane value of advertising does not detract at all from the apostolic slant. When laymen help get more people to listen to the Hours they are helping spread the Faith; they are "participating in the apostolate of the Hierarchy"—and that's the Pope's definition of Catholic Action!

LEGAL DEVELOPMENTS AFFECTING THE CHURCH

Return of Religion to the Schools

A FEW months ago, nation-wide publicity was given to a case arising in Champaign, Illinois, involving the constitutionality of a school law providing for the religious instruction of pupils attending the public schools. Instruction was given by representatives of various denominations during the regular school period and on the public school premises.

The instructors were not paid from public funds, nor were the children required to attend the religious education classes. The parents had the choice of electing whether they desired to have their children participate in these classes or attend the regular study period.

The Plaintiff who, according to the evidence, adheres to a school of thought known as "rationalism," which accepts no part of the Bible as being true, challenged the religious education law on the following grounds:

(1) That it violates the First and Fourteenth Amendments to the Federal Constitution by "establishing" a church.

(2) That it ignores the doctrine of separation of church and state.

(3) That it offends against the Constitution of the State of Illinois in that public funds are used in aid of sectarian purposes.

The Circuit Court of Champaign County delivered a well documented opinion on January 6, 1946 in which it held that the school law involved was constitutional. In so holding, the Court considered and then rejected as untenable those propositions which are constantly being interposed in cases involving the position of religion in education.

In answering the argument that religious education results in the establishment of religion to the extent that it creates an interest in the religion which is being taught, the Court stated that the restriction of the First Amendment refers to the creation of a state church, and not the encouragement of religion in general; for, as Mr. Justice Brewer of the United States Supreme Court stated in the case of Holy Trinity Church v. United States, "this is a religious people."

All too frequently this fact is ignored in judicial decisions, particularly in the applications of the doctrine of "separation of church and state." So the Plaintiff in this case relies on a broad and vitiating application of the doctrine to support his position that it is entirely beyond the realm of the state to encourage religious training. Citing the famous Oregon School Case in reply to this contention, the Court declared:

> "We have in the Supreme Court of the United States, direct and unmistakable authority for the proposition that the doctrine of church and state does not mean that there is any conflict between religion and the state in this country, or any disfavor of any kind upon religion as such."

Finally, in response to the proposition that public property was being used for a private and sectarian purpose contrary to the provisions of the Constitution of the State of Illinois, the Court observed that "religion and religious worship are not so placed under the ban of the Constitution that they may not be allowed to become the recipients of any incidental benefit whatsoever from the public bodies or authorities of the state."

This principle is entirely consonant with a rational interpretation of the doctrine of "separation of church and state," particularly when viewed in the light of the frequently repeated statement that "this is a religious people." It is a recognition of the fact that religion is an essential ingredient of American culture.

That there is a growing appreciation of this all-important fact is manifest from the wide publicity which this case has received—publicity which definitely reflects a desire to give religion a higher place in the field of education. In full recognition of the fact that our form of democracy is motivated by religious principles, the Court wisely refuses to prevent highly technical considerations to interfere with the teaching of these all-important principles.

True, this case has not been decided by a Court of Last Resort, but its constitutional basis is not vulnerable, especially in view of the widespread desire to invigorate education by adopting a program of supplementary religious instruction.—GEORGE E. REED.

THE BOOKSHELF

Bruce Publishing Co., Milwaukee, Wis.: *World Christianity,* John J. Considine, M.M., (pp. x and 46).

An essay in education to World Christianity, the elements of which education are "(1) a knowledge of the peoples of the earth as well as a regard for them, our brothers in Christ and an appreciation of our responsibility to promote the welfare of all mankind according to Christian ideals; (2) devotion to the Church's task of carrying to all non-Christians and non-Catholics Christ's teachings and life of charity." Required reading for all Catholic teachers.

Essential Books, New York, N. Y.: *The Catholic Year 1946,* Photographs selected and text by Rev. Albert J. Nevins, M.M.

A pictorial calendar with a full page photograph of Catholic life printed opposite each week of the year. A serviceable and devotional desk calendar.

E. P. Dutton and Co., New York, N. Y.: *Soldiers of God,* Christopher Cross in collaboration with Major General (now Bishop) William R. Arnold, (pp. 236).

The thrilling story of the U. S. Army Chaplains, richly illustrated with photographs from all the battle fronts of the world.

The Newman Bookshop, Westminster, Md.: *Practice of the Presence of God,* Brother Lawrence of the Resurrection, (pp. 127).

Spiritual maxims and meditations by a Discalced Carmelite lay-brother of the 17th century. Solid spiritual reading.

The Newman Bookshop, Westminster, Md.: *Holiness for All,* His Excellency, Norbert Robichaud, Archbishop of Moneton, (pp. x and 67).

A series of retreat sermons in which Archbishop Robichaud develops the thesis that "the various activities of life are not just so many opportunities for self-seeking, but rather so many occasions for exercising and developing a mind"—the mind of Christ.

The Newman Bookshop, Westminster, Md.: *The Catholic Doctor* and *Catholics on the Police Force,* two pamphlets by Francis J. Connell, C.S.S.R.

Moral theology applied with discernment and courage to everyday problems of current life. Reprinted from the *American Ecclesiastical Review.*

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

April, 1946

11—Consecration of Most Rev. Albert G. Meyer as Bishop of Superior in Milwaukee, Wis.
12-13—Conference on Eastern Rites and Liturgies—8th annual meeting, New York City, N. Y.
22-23—Catholic Association for International Peace—Annual meeting, Hartford, Conn.
23-25—National Catholic Educational Association—43rd annual national meeting, St. Louis, Mo.
27-28—National Council of Catholic Men—Annual Convention, Washington, D. C.
30-May 1—N.C.W.C. Administrative Board—Spring meeting, Washington, D. C.

May, 1946

8—Enthronement of the Most Rev. Albert G. Meyer as Bishop of Superior.
12—World Sodality Day.
24-26—National Council of Catholic Nurses—biennial convention, Toledo, Ohio. (Registration and a reception will be held the evening of May 23.)
22-23—Diocesan Youth Directors—Regional meeting, San Francisco, Calif.
24-26—National Catholic Press Association—Annual Convention, Boston, Mass.

June, 1946

10-13—Catholic Hospital Association of the United States and Canada—31st annual convention, Milwaukee, Wis.
10-15—Summer School of Catholic Action—Jesuit High School, New Orleans, La.
16-23—Institute on Industry—10th Annual, Washington, D. C.

July, 1946

1-6—Summer School of Catholic Action—Morrison Hotel, Chicago, Ill.
8-11—Catholic Daughters of America—St. Louis, Mo.
29-Aug. 3—Summer School of Catholic Action—Our Lady of the Lake College, San Antonio, Texas.

August, 1946

11-17—Daughters of Isabella—National Circle, Milwaukee, Wis.
12-17—Summer School of Catholic Action—Boston College, Boston, Mass.
19-24—Summer School of Catholic Action—Fordham University, New York, N. Y.
20-22—Supreme Council of the Knights of Columbus—64th annual meeting, Miami Beach, Fla.
22-25—International Federation of Catholic Alumnae—17th biennial convention, Detroit, Mich.
26-31—Summer School of Catholic Action—Morrison Hotel, Chicago, Ill.

September, 1946

21-25—National Council Catholic Women—23rd national convention, Kansas City, Mo.

October, 1946

11-13—National Laywomen's Retreat Movement—6th biennial congress, Philadelphia, Pa.
11-15—National Catholic Rural Life Conference—"Victory Meeting," Green Bay, Wis.
25-29—Confraternity of Christian Doctrine—eighth national congress, Boston, Mass.

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